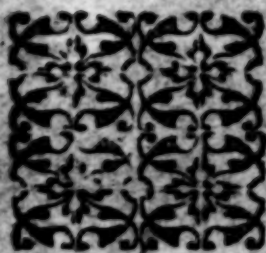


W. Stonehouse  
An Almond for a Parrat,  
Or  
Cutbert Curry-knaues  
*Almes.*

Fit for the knaue Martin, and the  
*rest of those impudent Beggars, that*  
can not be content to stay their stomakes  
with a Benefice, but they will needes  
breake their fastes with  
our Bishops.

*Rimarum sum plenus.*

Therefore beware (gentle Reader) you  
catch not the hicket with laughing.



A. 4. 3 P. 1705

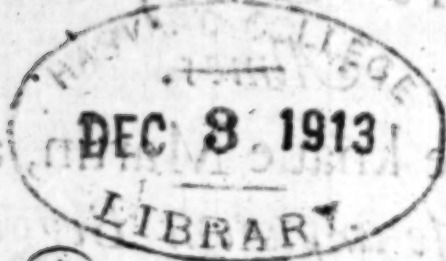
Imprinted at a place, not farre from  
a place, by the Signes of Signior Some-body, and  
are to be sold at his shoppe in Trouble-braine  
Street, at the signe of the  
Potentill.

An Almond for a Patient

144335\*

1446623.50 \*

Cochran's



Fit for the

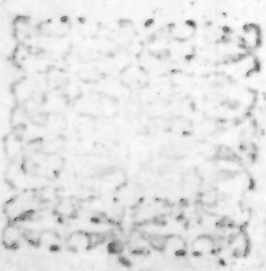
LIBRARY

*Treatise*

can be found in the  
with a list of  
books that  
out of the

Therapeutic

Therapeutic (Genie Reader) you  
cannot find in hanging

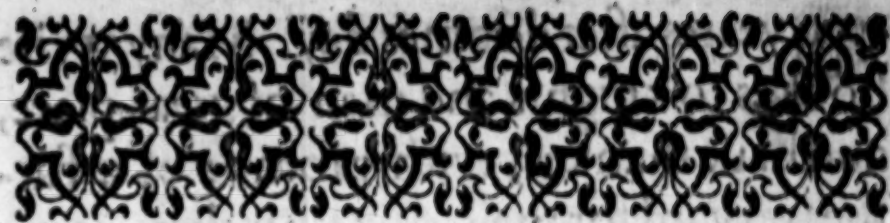


Therapeutic

a list of  
to be found in the  
at the end of the

Library

1446623.50 \*



TO THAT MOST  
Comicall and conceited Caualeire  
*Monsieur du Kempe, Iestmonger and*  
Vice-gerent generall to the Ghost of  
Dicke Tarlton.

*His louing brother Cutbert Curry-knaue*  
*sendeth Greeting.*

**B**Roother Kempe, as ma-  
ny alhailes to thy person  
as there be haicocks in  
Iuly at Pancredge: So it  
is, that what for old ac-  
quaintance, and some  
other respectes of my pleasure, I haue  
thought good to offer here certaine spare  
stufte to your protection, which if your  
sublimitie accept in good part, or vouch-  
safe to shadow with the curtaine of your  
countenance, I am yours till fatall destiny



two yeares after doomes day. Many write  
bookes to knights and men of great place,  
and haue thanks, with promise of a fur-  
ther reward for their paines: others come  
of with a long Epistle to some ruffling  
Courtier, that sweares swoundes and  
bloud as soone as euer their backe is turnd,  
a man can not goe in the streetes for these  
impudent beggers. To auoide therefore  
as well the worthlesse attendance on the  
one, as the vsuall scorne of the other, I haue  
made choise of thy amorous selfe to be the  
pleasant patron of my papers. If thou wilt  
not accept of it in regard of the enuy of  
some Citizens, that can not away with  
argument, Ile prefferre it to the soule of  
Dick Tarlton, who I know will enter-  
taine it with thanks, imitating herein  
that merry man Rablays, who dedicated  
most of his workes to the soule of the old  
Queene of Nauarre many yeares after her  
death, for that she was a maintainer of  
mirth in her life. Marry God send vs more  
of her making, and then some of vs should  
not liue so discontented as we do: for now  
a dayes



a dayes, a man can not haue about with a  
Balletter, or write *Midas habet aures asininas*  
in great Romaine letters, but hee shall  
bee in daunger of a further displeasure.  
Well, come on it what will, Martin and  
I will allow of no such doinges, wee  
can cracke halfe a score blades in a backe-  
lane though a Constable come not to part  
vs. Neither must you thinke his worship  
is so pure to be such a swasher, for as *Sci-* why  
*pio* was called Africanus, not for relieuing was c  
and restoring, but for subuerting and de- Ag  
stroying of Africa. So he and his companiz why  
ons are called Puritans, not for aduancing are Joe  
or supporting of puritie, by their vnpor-  
ted integritie, but of their vndermining  
and supplanting it by their manifold here-  
sies. And in deed therein he doth but ap-  
ply himselfe to that hope which his holi-  
nesse the Pope and other confederate for-  
riners, haue conceiued of his towardnesse.  
For comming from Venice the last Sum-  
mer, and taking Bergamo in my waye  
homeward to England, It was my happe  
soiourning there some foure or fve dayes,

to light in fellowship with that famous  
Francartip' Harlaken, who perceiuing  
me to bee an English man by my habit  
and speech, asked me many particulars, of  
the order and maner of our playes, which  
he termed by the name of representati-  
ons: amongst other talke he enquired of  
me if I knew any such Parabolano here in  
London, as Signior Chiarlatano Kemp-  
ino. Very well (quoth I,) and haue beene  
oft in his company. He hearing me say so,  
began to embrace me a new, and offered  
me all the courtesie he colde for his sake,  
saying, although he knew him not, yet  
for the report he had hard of his pleasance,  
hee colde not but bee in loue with his  
perfections being absent. As we were thus  
discourfing, I hard such ringing of belles,  
such singing, such shouting, as though  
Rhodes had beene recouered, or the Turke  
quite driuen out of Christendome, there-  
withal I might behold an hundreth bone-  
fiers together, tables spred in the open  
streetes, and banquets brought in of all  
handes. Demaunding the reason of him  
that

that was next me, he told the newes was  
there (thankes be to God,) that there was a  
famous Schismatike one Martin newe  
sprung vp in England, who by his bookes,  
libels, and writings, had brought that to  
passe, which neither the Pope by his Semi-  
naries, Philip by his power, nor all the ho-  
ly League by their vnderhand practises and  
policies could at any time effect: for wher-  
as they liued at vnitie before, and might by  
no meanes be drawne vnto discord, hee  
hath inuented such quiddities to set them  
together by the eares, that now the tempo-  
raltie is readie to plucke out the throtes of  
the Cleargie, & subiects to withdraw their  
allegeance from their Souerayne: so that  
in short time, it is hoped they will bee vp  
in armes one against another, whiles  
we aduantaged by this domesticall enuy,  
may inuade them vnawares, when they  
shall not be able to resist. If ory to heare  
of these triumphes, coulde not rest till I  
had related these tidinges to my coun-  
trimen. If thou hast them at the second  
hand, (fellow Kempe) impute it to the  
inter-



intercepting of my papers, that have stay-  
ed for a good while, ever since the begin-  
ning of winter. Now they are arrived,  
make much of them and with the credit of  
thy clownery, protect thy Cutbert from  
Carpers.

*Thine in the way of brotherhood,  
Cutbert Curry-knaue.*



## An Almond for a Parrat.



Elcome Dayster Martin from the dead, and much god ioy may you haue of your stage-like resurrection. It was told me by the vridanted pursuants of your sonnes, and credibly beleued in regard of your sinner, that your grout-headed holinesse had turnd vpper your heeles like a tired iade in a medow, and snorted out your scornfull soule, like a melled hogge on a mucke-hill, which had it not bene false as the deuill woulde haue it, that long tongd doctresse Dame Law. muste haue bene saint (in spite of insperation) to haue giuen ouer speaking in the congregation, and employ her Parrats tong in stead of a winde-clapper to scarre the crows from thy carcion. But profound Cliffe the ecclesiasticall cobbler, interrupted from his morning exercise with this false alarm, broke vp his brotherly loue-meeting abruptly, when the spirit had but newly moued him, and betooke him to his solitary shoppe, abutting on the backe side of a bulke. For was his southerly sorrow so hypocritically ingratefull, but he determined in the abundance of his teares, that made a full tide in his blacking tubbe, to haue sticht vp your traptour-shippe a tumb of vntand leather, wherein tanquam culeo lo insurus, hee mought haue sought his fortune in the seas. But I know not how this parracides exequies were prorogd, in so much as a brother in Christ of his at Southampton, fetcht a more thristier president of funeralls piping hot from the primitive church, which including but a few words and those passing well expounded, kept his waistcoat from waste, and his linen from wearing, sufficeth he tumbled his wife naked into the earth at high noon, without sherte or

inde  
-holy  
y a  
our
llent
 shroude to cover her shame, breathing over her in an audible  
 voice: Naked came I out of my mothers wombe, and naked  
 shall I returne againe. Tut, tut, a thousand of these pranks  
 make no discord in my young maisters discipline, whose re-  
 formed fraternity, quoad Scripture so confidently, as if they  
 had lately purchast a commission of cum privilegio ad in-  
 terpretandum solum, from Christ and his twelve Apostles.  
 And in deede who knowes whether Maister Martin being  
 inspired, as earst one of his faction, who hearing the waites  
 play under his window very early, insulted most impudent-  
 ly, that in the midst of his morning prayers, he was presen-  
 ted with the melody of Angels, so hee in like manner shoulde  
 haunt of some revelation, wherein the full synode of Lucifers  
 ministers angells assembled, did parliament all their enuy to  
 the subuersion of our established ministry, and then comes  
 forth some more subtle spirite of hipocrisie, which offers him-  
 self to be be a false prophet in the mouths of our Martinists,  
 to whom the whole sedition house of hel condescending, break  
 vp their sessions, and send this seducer into the world, where  
 finding no such mutinous seate, as the heart of our seconde  
 Pilate Marprelate, he chose it in steade of a woyle, to bee  
 vnto England as Zidkiah son of Chenaanah was vnto A-  
 hab. Beare with me good Maister Pistle-monger, if in com-  
 paring thy knauery, my full points seeme as tedious to thy  
 purtane perusers, as the Northren mans mile, and a way-  
 bitte to the weary passenger, for I tell thee troth, till I see  
 what market commission thou hast to assiste any many sen-  
 tences, I will neuer subscribe to thy periode prescisme. And  
 hearest thou old Martin, did all thy libells iointly shroude so  
 much substance of diuinity in their outlandish letters, as that  
 one periode of vniiformity in T. C. directing to obedience, I  
 would thinke God had bin mercifull to thee in inspiring thy  
 soule with some one separate motion, from reprobation, but  
 when whole reames of paper are blotted with thy hy-  
 perbolical blasphemies and religious matters of controuersy  
more



more then massacred by thy prophane scurrility, I cā but suppose thy hart & house swept and garnished, into the which the soule spirit returned with other 7. spirits worse then himself. Malicious hypocrit, didst thou so much malign the succesful shynings of the Gospell, that thou shouldst filch thy selfe, as a new disease into our gouernement: wert thou the last instrument of Sathans crew, that as the abhorrtive childe of a Chaos of heresies, thou shouldst adorne thy false dealing with the indruments of discipline: He thinks I see thee smile from vnder thy double-fact hood, to thinke holwe craftily thou hast crept into mens cōsciēces: but wouldst thou obserue, how if thy alarms haue prospered in our peaceable ears, that make no more breach into our state, then the iron hornes of those hoary togd prophets into the arraies of the Aramites. Chro. 2. and tenth Chap. thou wouldst with Achitophell return to thy house (at least if thou hast any) and hang thy selfe in a melancholie, for that thy counsaile was turned to follye. When I first saw thy books, I ascribed thy impudence, to the Calabian wonders of 88. but when 89. beheld thee in a new sute, I imagined the excesse of our sins, sent thee forth to geue railing sentence against vs, as Simei against Dauid in the 2. of Kings. Yet seely sophister wouldst thou return the sobrietie of thy mourning wittes to this overwoyne Simile, that the rodde which was made to correct post destinationem finem, is cast into the fire, thy despaire would deeme euery darke hole, the entraunce into hell, thy soule being the rittie, whereof the deuill is made free by indenture. And be it true which pittyping report hath auouched, Herostratus desire to be famous, made thee to seale him a conueiance of it many yeares since, so that now thy notozious pamphlets haining passed the Presse, it is to be feared he will come ouer thee for cōuēnantes ere many yeares to an end. It may bee thou hast redde Foxes Documents more idely, where lighting on the example of Luther, that by his prayers importunitie, made the deuill to deliuer vp the obligation of his damnation, that sold the ioies of Heaue, for the inheritance of earth,

thou hopest in like manner in the age of thine iniquities to be restored to eternitie, by the incessant invocation of the Church which thou termest Antichristian. Deceive not thy selfe thou man of security, for the enemy of Adam is no poetical Argus, that his eyes should be put out by thy arguments. I tell thee troth, he wil be pistle thee so penishly, with allegations of vniuersall sinnes, as though hee were bozne within two houses of Battle bridge. It is not thy despairing protestations, can make thy peace with God, whose church thou hast sought to deuide, as did Herods souldiers his garments: wele geue thee leaue to tell vs a smooth tale of the intercepting of thy treasons, and currying fauour like a crafty fore, with the ciuill magistrate in politique termes of feare and reuerence, but thy heart is no more disguised in this hypocriticall apparel, then a trenchour Aristippus in the coate of a Parasite. Why discourse I so soberly, with the mortall enemy of modesty, when as the filth of the stewes, distild into ribauldrie termes, cannot confectionate a more intemperate stile then his Pamphlets. Thou calst our Bishops wicked by comparison, whereas (wert thou stricken as thou protests with the vntoward euents of thy villanies) thou shouldst find the defilings of the 7. deadly sins, to haue brought thee by a pleasant pollution, within the positive degree of damnation. What talk I to him, of hel or damnation, whom Lucifer hath furnisht to infection, with the painted poison of snout-holy deuotion, and all the powers of darknesse, haue adorned as an intelligencer to their kingdome, of the infirmities in our flourishing Church of England. To this purpose haue they inspired him with a most scurrile spirite of lying, that when his eagle-sighted enuy can truly attract no argument of infamy, his poetica licentia, may haue a fresh supply of possibilities, that encrease by continuance to a compleat libell of leasings. All you that be schollers, read but his last challenge, wherein he laies about him so lamely, as though of his limping brother. Pag. hee had lately learnd to play

at cudgels. But how euer his crazed cause goes on crutches, that was earst so brauely encountered by Pasquin and Marphoreus, and not many moneths since most wittily scotte at by the extemporall endeuour of the pleasant author of *Wap* with a hatchet: yet is not the good olde creeple utterly discouraged, or driuen cleane from his dounghill, but he meanes to make the persecuted Coblers once more merrie. Yet by your leaue his other dayes daunger is not so fully digested, that he shuld forget the sanctified martyrs his brethren, those runagate Printers, to whose reuenge he bequeatheth a large Pistle of rayling Epithites, and mistearmeth our Bishoppes authoritie, with a whole Textor of tyrannie. A few of whose milder tearms are of this making, wicked Priests, presumptuous Priests, proude Prelates, arrogant Bishops, horseleeches, butchers, persecutors of the truth, Lamethical whelps Spanish Inquisitours. Thinke you this myrie mouthed mate, a partaker of heauenly inspiration, that thus aboundes in his vncharitable railings: yet are these nothing in comparison of his auncient burlibond adiunctes, that so pester his former edition with their vnweldie phrase, as no true syllogisme can haue elbowe room where they are. In which Alphabet these that followe may bee placed: bounsing Priests, terrible Priests, venerable Maisters, proud and pontificall Patripolitians. Gentle reader, I giue you but a tast of them by the waie, that you may knowe them the next time you meete them in your dish, and learne to discerne a popsonous scorpion from wholesome fish. Martin you must thinke, was moude, when his gun-pouder papers were fired aboute his cares, and the spendthriftes his Printers, haled to the prison their patrimonies. Wherefore I cannot blame him though he sends abroad his Letters of supplication, in behalfe of his seruants that did but his bidding. The Church, the Church is persecuted amongst you my maisters, and Martin gettes nere a superintendentship by the shift, but let not Meg Law. crie once more to the Churchwardens for her foode, least shee



## An Almond

bring with her a campe royall of scoldes, to scratch out your eyes. Oh she will declaine brauely ouer a Cuckstole, and plaie the gyant in a narrow lane with her distaffe. Maister Cooper shall haue his stipend still at Paules chaine, or els shee will sweate for it. I like such a wench that will stande to her tackling, why Bishoppes are but men, and she will carrie a Martin in her plackarde in despite of the proudest of them all. Learne of her you London Mafrones, to make hodie peeces of your husbandes, and leade them like good soules vp and downe the streetes by the hornes, let it be seene by your courages in scolding, that women haue soules, which a balde eloquent brother of yours, demide not long since in his Sermon at Lichfelde. I, I, my maisters, you may mocke, on as you see cause, but I warrant you the good olde true-pennie Marprelate is not so merrie, hee sits ruminating vnder an oake, or in the bottome of a haystacke, whose bloud shall be first spilde in the reformation of the Church. And not without cause, for hee that hath so lately felte the paine of worming and launcing, cannot but stande in awe of Buls slicing tooles one two moneths after. And it is a hairebrande whooreforme, and well seene in Phlebotomie, if a but once take kniffe in hande, cha will as soone let out the seditious humours forth a Martinnistes bodie, as the best he in England, that hath bin twentie yeeres practioners in Surgerie. Good murtherie face Machiuell, shew but thy head once, and trie him at my request, and if he doe it not more handsomely, then those whom thou callest Butchers and Wolfeechees, then neuer trust an olde ladde whilst thou liuest. How euer it happens, thou bearest thy resolution in thy mouth at highe midnight, and hast Scripture enough to carrie thee to heauen, though thou wert hangde to morowe. We feare not men that can kill the bodie, quoth Martin, because we feare God, who can cast both bodie and soule into unquenchable fire. Dost thou feare God in deede, I praie thee good hedge-creeper how shall

We knowe that: What, by the smoothing of thy face, the  
 smpering of thy mouth, or staring of thy eyes: Why if that  
 be to feare God, He haue a spare fellowe shall make mee a  
 whole quest of faces for three farthinges. But thou wilt  
 peradventure saie, by thy obedience vnto him. Then will I  
 catechise thee more kindly with a felwe more Christian que-  
 stions: the first whereof shall be this, wherein thou placest  
 obedience, which if thou answerest, by doing that which  
 God hath commaunded in his worde: then would I knowe  
 of thee, whether that of Paul be Canonically or Apocriphal,  
 He that resisteth the magistrate, resisteth the ordinance of  
 God. And here I am sure to be had by the eares with a Ge-  
 nena note of the distinction of magistrates, but all that shall  
 not serue your turnes, for He drive you from your Dic Ec-  
 clesiar ere I haue done, ware the unmasking of Mar-  
 tin, when it comes tis lyke to bee a shrewde Wistle, I  
 can tell you. Prepare your argumentes as you will, for  
 Mar-Martin Iunior, meanes to make such hauocke of  
 you in that his next peece of seruice, as all your bo-  
 rowed weapons of simple T. C. shall not bee able to  
 withstande. For your olde soaking Demonstrationer,  
 that hath scrapte vp such a deale of Scripture to so lyttle  
 purpose, He leaue his confusion to the vanaunt leasure  
 of our grauer Diuines, who I knowe, did they but  
 once sette penne to paper, woulde grinde his discipline to  
 powder. Thou art the man, olde Martin of Eng-  
 lande, that I am to deale withall, that strues to out-  
 strip all our wryters in witte, and tustle our gouernement  
 south of doores with a iest. What, wee must not let you  
 passe with such fauourable tearmes, as our graue fa-  
 thers haue done, your Wokes must bee lookt ouer, and you  
 beaten lyke a dogge for your lying. I thinke, I thinke  
 I shall haue occasion to close with you sweetlie in your  
 Hay anie worke for a Cooper, and cutte off the  
 trapnes of your tedious syllogismes, that nowe haue no  
 lesse

## An Almond

lesse then seauen or eight Termini waiting on them. Fortifie your ruinous buildinges betimes, and saie hee was your friende that badde you: for I can tell you thus much, a whole host of Pasquils are coming vpon you, who will so beleaguer your paper walles, as that not one idle worde shall escape the edge of their wit. I giue thee but a brauado now, to let thee knowe I am thine enemy, but the next time you see Mar-Martine in armes, bidde your sorres and your familie prouide them to God warde, for I am eagerly bent to reuenge, & not one of them shall escape, no not T.C. himselfe as full as he is of his myzacles. But to pursue maister Protestationer in his common place of persecution. I remember we talkt euen now of a dudgeon destination from which my Bedlam brother Wig. and poltfoote Pag. with the rest of those patches, strue to deriue theyr discipline disobedience. Our Ecclesiasticall gouernment & gouernours say they, are wicked and vnlawfull. Why? because Sir Peter nor Sir Paul were neuer Archbishops of Canterbury, London, or Yorke. They were fisher men, and were not able. When Caesars Officers demaunded their tribute to make five groates amongst them, then what reason is it our Bishops should intop their five hundreds, nay, that which is more, their thousand and two thousands? They were none of these Cartercaps, Graduates nor Doctors, therefore why should we tie our Ministrie to the prophane studies of the Vniuersitie. What is Logicke but the highe waie to wrangling, contayning in it a world of bibble babble. Neede we anie of your Greeke, Latine, Hebrue, or anie such gibbrige, when wee haue the word of God in English? Go to, go to, you are a great company of vaine men, that stand vpon your degrees and tongues, with fittle tattle, I cannot tell what, when as (if you looke into the matter as you ought) the Apostles knew neare a Letter of the booke. It is it were not two pins hurt, if your Colledges wer fired ouer your heades, and you turnde a begging forth your fellowshippes, like Fryers

and



and Henkes vp and downe the Countrie. I marie sir, this is somewhat like, now Martin speakes like himselfe, I dare saie for him good man, he could be contented there were nere a maister of Art, Bachelour of Diuinitie, Doctor or Bishop in England, on that condition he prest Fishermen, scullers, Coopers, Stitchers, Weauers and Coblers into theyr places. You talke of a Harmonie of the Churches, but here would be a consort of knauerie worth the publishing to all posteritie. Would you not laugh to see Cli. the Cobar, and New the scouter, jerking out theyr elboies in euerie Pulpit. Why, I am sure Ladie Law. would fast mans flesh a whole moneth together, but shee woulde giue either of them a gowne cloth on that condition. My selfe doe knowe a zealous Preacher in Ipswich, that beeing but a while agoe a stage player, will now take vpon him to brandish a Tert agaynst Bishoppes, as well as the best Martinist in all Suffolke. Why, I praie you goe no farther then Batter. haue wee not there a recurrent Pastour of Martines owne making, that vnderstands not a bit of Latine, nor neuer dyd so much as looke towarde the Uniuersitie in his life, yet you see for a neede he can helpe discipline out of the durt, and come ouer our Cleargie verie handsomely with an here is to bee noted. Oh he is olde dogge at expounding, and deade sure at a Catechisme, allwayes prouided, that it bee but halfe a sheete long, and he be two yeres about it. And well to my maisters, for such a one that dauntes himselfe to bee as hee is, as good a Gentleman euery inch of him, as any is in all Stafford shere. Wee what he will, one thing I wote, hee is seldome without a good Chase in his studie, besides apples and nuttes, although his wife can neuer come at them. I hearde not long since of a stoute conference hee had with a yong scholer, who taking my Deske man somewhat tardie in his disputations, told him hee was inspired with too much Logique. Wherevnto hee replied with this solempne protestation, I thank God, at the world cannot accuse me of that arte.

## An Almond

arte. I hope anon maister Martin, I shall bee meeteleie enen with you for your knauerie, if I goe but two mile further in your Ministrie. It is not the Primitive Church shall beare out the Vicar of little Down. in Suffolke, in groaping his owne heimes, like a Cotqueane, I am to come ouer him, when I haue more leasure, for his terme shillings Sermons at Thetforde: wherein if he raue as hee was wont to doe, Ile make him wishe that hee had bene still Vsher of Westminster. Well, to the purpose. You saie Bishoppes are no Magistrates, because they are no lawfull Magistrates. Is it enen so brother Timothie, will it neuer be better, must I euer leade you by and downe antiquitie by the nose lyke an Asse. May neither Scriptures nor Fathers goe for payment with you, but still you will bee reducing vs to the president of the persecuted Church, and so confounde the discipline of warre and peace: If you will needes make vs the apes of all their extremities, why doe not you urge the vse of that communitie wherein Ananias and Saphira were vnfaythfull. Perswade Noble men and Gentlemen to sell theyr landes, and laie the money at your feete, take alwaie the title of mine and thine from amongst vs, and let the worlde knowe you heereafter by the name of Anabaptistes. Admit that the authoritie of Bishoppes were as vnlawfull as you woulde make it, yet since it is imposed vnto them by the Princes owne mouth, and ratified by the approbation of so many Kings and Emperours, as well in their particular Parliamentes as generall councayles, you are bounde in conscience to reuerence it, and in all humilitie to regarde it, insomuch as Christ denide not tribute to Caesar an usurper, nor appealde from Pilate a Pagan, who occupied that place by the intrusion of tyrannie. Were the Israelites in captiuitie, anie whit exempted from the obedience of subiectes, in that they liued vnder the scepter of Nabuchodonosor an Idolater, who had blasphemed their God, defaced their Temple, and defiled their holie vessels. May,  
are

are they not expresse commaunded by the Lordes owne mouth, to honour him as their King: How can they then escape the dampnation of contempte, that beeing priuate subiectes to such a vertuous Soueraigne, as is zealous of Gods glorie will controll her, disposing of honours, and oppose vnto publique derision, those the especiall pillars and ornaments of her state, whome shee hath graced from their infancie, with so many sundrie ascentes of dignities. But were this all, then shoulde not treason bee such a bzaunche of your religion as it is. Haue not you and your followers undermined her Graces Throane, as much as traytours might: call to minde the badde practise of your brother the Booke-binder and his accomphishes at Burie, who beeing as hotte spirited as your worshippes, in the schismaticall subiect of reformation, and seeing it woulde not come of halfe kindlie to theyr contentment, made no more a doe, but added this newe Posie to her Maiesties armes. Those that bee neither hotte nor colde, Ile spue them out of my mouth, sayth the Lorde. Denie this, and Ile bring a whole Assizes, as Oblignatos testes of your trecherie. To come neerer to the Brother Martin. Hast not thou in thy firste booke agaynst Doctor Bridges, as also in Hay anie worke for Cooper, excluded her Highnesse from all Ecclesiasticall gouernement, saying shee hath neyther skill nor commission, as shee is a Magistrate, to substitute anie member or minister in the Church. And in an other place, that there is neither ble nor place in the Church for members, ministers or officers of the magistrates making. If this wyll not come in compasse of treason, then farewell the title of Supremacie, and welcome agayne vnto Poperie. By this time I thinke, good-man Puritan, that thou art perswaded, that I knowe as well as thy owne conscience thee, namely Martin Makebare of Englande, to bee a moste scurvie and beggerlie benefactor to obedience, & per consequens, to feare neyther men, nor that God who can



## An Almon

cast both bodie and soule into vnguentable fire. In which respect I neyther account you of the Church, nor esteeme of your bloude, otherwise then the bloud of Infidelles. Talke as long as you will of the ioyes of heauen, or paines of hell, and turne from your selues the terror of that iudgement howe you will, which shall be reaued blushing iniquitie of the figge leaues of hypocrisie, yet will the eie of immortalitie discern of your painted pollutions, as the euer-living soode of perdition. The humours of my ries are the habitations of fountaines, and the circumference of my heart the enclosure of fearefull contrition, when I thinke howe many soules at that moment, shall carrie the name of Martine on their foreheads to the bale of confusion, in whose innocent bloude thou swimming to hell, shalt haue the tormentes of tenne thousande thousande sinners at once, inflicted vpon thee. There will enuie, mallice and dissimulation bee euer calling for vengeance agaynst thee, and incite whole legions of deuilles to thy deathlesse lamentation. Mercie will saie vnto thee, I knowe thee not, and Repentance, what haue I to doe with thee. All hopes shall shake the head at thee, and saie, there goes the popson of puritie, the perfection of impietie, the serpentine seducer of simplicitie. Zeale her selfe will crie out vpon thee, and curse the time that euer shee was maske by thy mallice, who lyke a blinde leader of the blinde, sufferedst her to stumble at euerie steppe in Religion, and maddest her sicke in the dimnesse of her sight, to murder her mother the Church, from whose pappes thou lyke an enuious dogge but yesterdaie pluckest her. Howe euer proude scorner, thy whorish impudencie, may happen heereafter to insitte in the derision of these fearefull denuntiatiions, and spoote thy letters perne at the speach of my soule, yet take heede least despayre bee predominant in the daie of thy death, and thou in steade of calling for mercie to thy Iesus, repeate more oftner to thy selfe,

selfe, Sic morior damnatus vt Iudas : And thus much Martin, in the way of compassion, haue I spoke for thy edification, moued thereto by a brotherly commiseration, which if thou bee not too desperate in thy deuillish attempts, may reform thy heart to remorse, and thy pamphletes to some more profitable theame of repentance. But now haue at thee for the goodnesse of the cause, of which thou saist: We must not reason from the successe.

Trust me therein thou hast spoke wiser then thou art aware of, for if a man should imagine of fruite by the rottennesse, of garmentes by the moath frets, of wine by the sourenesse, I warrant him for ever being good colsterd-monger, broker, or vintner whiles he liues. Therefore we must not measure of Martin as he is allied to Elderton, or tongd like Will Tong, as he was attired like an Ape on y<sup>e</sup> stage, or sits writing of Paphlets, in some spare out-house, but as is Mar-Prelat of England as he surpasseth King & collier, in crying, So ho ho, brother Bridges. Wo ho ho, Iohn a London. Ha ha he, Doctor Copecotes. Doe this & I warrant you, for sanowing of the flesh, though you take the opportunity of the spirite, with euery sister in Christ. Beholde the state of the low Countreys, since your Plaintife Pittler, will needs make the comparison, suppose Martin to be the map of Belgia dilacerata, whose chiefe prouinces as they are wholpe possessed with Spaniards, so thinke his hart and soule inhabited with spiet, they Romists in the matter of Religion, and he a Papist in supremacies contradiction, her inward partes possessed with Anabaptists, and Lutherans, and his more priuate opinions polluted with the dregs of them both, her farthest borders of Holland and Zeland, peopled God wot with a small number of vperfitte Protestants, and the furthest and selwest of his thoughts, taken vppe with some odde true points of Religion. How now father Martin, haue not I hit your meaning patte in this comparison. Say, wil you haue any more such interpretations, if you say Amen to it.

## An Almond

it. He also reconcile your allegoricall induction of France, to the present constitutio of your forwardnes: but that shal not neede, since the misery of the one is the mirrour of the other, and the Reader must suppose that Martin would neare haue compared himselfe to Flaunders nor France, but as they reflect by allusion the distraction of his factious faith. Howsoever you take him at the worst, yet is his welchness perswaded, that the Lord hath some specicall purpose, by preventinge of his presse, to try who they be that are hipocrites, and what they be y are innocent: And not unlike too, for hauing interrupted the trafique of honestye, so long as thou hast with thy counterfet knauery, tis more the hie time thy vnder had treachery, were brought to the touchstone of authoritie. You think we know not how prettily your Printers were shrouded vnder the name of salt-peternien, so that who but Hodgkins, Tomlins and Sims, at the undermining of a house, and vndoing of poore men, by diggyng vp their floars, and breaking down their wals. No, no, we neuer heard how orderly they pretended the printing of Accidences, when my L. of Darbies men came to see what they were a doing, what though they damned themselves about the deniall of the deede, is periury such a matter amongst puritans. Tush they account it no sin as long as it is in the way of protestation, being in the mind of a good old felloe in Cambridge, who sitting in S. Johns as Senio: at the fellowes election, was reprehended by some of his betters, for that hee gaue his voice with a dunce like himself, contrary to oath, statute and conscience: why quoth hee, I neither respect oath, statute, nor conscience, but only the glory of God. Men are but men and may erre, yea goodman Spe. himselfe in Paules church-yard, although he saith he hath no sinne, what maruaille is it then, though some corruption cleaue vnto our aged Gentleman by his owne confession. Learne of me to iudge charitably, and thinke that nature toke a scouring purgation, when she voided all her imperfections in the birth of one Martin: which if it be so, hee is  
not



not to be blamed, since as Arist. sayes, *vicia naturæ nō sunt reprehendenda*. Gibe on, gibe on, and see if your father Mar-martin will beare you out in it or no, you thinke the good sweete-faced prelate, Masse Martin, hath neuer broke sword in russians hal, yea that he hath more then one or two, if the truth were known, and fought for his wench as brauely as the best of them all, therefore take heede how you come in his way, least hee belabour you with his crabtree stile for your lustines, and teache you howe to looke into a Martins neaste againe while you liue. Alas you are but young, and neuer knewe what his Blunfeging ment, for if you did, you woulde thinke fūe hundredth fistes about your eares, were more then Whisicke in a frosty morning. Write or fight which you will, our champion is for you at all weapones, whether you choole the worde or the sword, neither comes amisse to him, he neuer took his domesticall dissention in hand to leaue it soone. All England must bee vp together by the eares, before his penne rest in peace, nor shall his rebellious mutinies, which he shrouds vnder the age of Martinisme, haue any intermedium, till religions prosperitie and our Christian libertie, mis-termed of him by the last yeare of Lambethisme, doe perishe from amongst vs, and depart to our enemies: then shall you see, what seditious buildinges will arise on the vnsfortunate foundations of his folly, and what contentious increase will come from the schoole of contempt.

If they will needes ouerthrowe mee  
let them goe in hand with the  
exploite &c.

**H**olla, holla brother Martin, you are to hasty, what, Winter is no time to make warres in, you were best stay til summer, & then both our brains wilbe in a better temperature, but I thinke ere that time your  
witte

## An Almond

16  
witte wilbe welny worn thyedbare, and your banquerout in-  
vention, cleane cut at the elbowes, then are we well holpen  
by with a witnesse, if the aged champion of Warwicke, doe  
not lay to his shoulders, and support discipline ready to lie in  
the dust, with some or other demonstration. I can tell you  
Phil. Stu. is a tall man also for that purpose. What his A-  
natomy of Abuses for all that, will serue very fitly for an An-  
tipast, before one of Egertons Sermons, I would see the  
best of your Trauerses write such a treatise as he hath done,  
against short heeld pantoffles. But one thing it is great pit-  
ty of him, that being such a good fellow as hee is, hee shoulde  
speake against dice, so as he doth: neuer thelesse ther is some  
hope of him, for as I heard not long since, a brother of his, me-  
ting him by chance (as theues meete at the gallowes) after  
many christian questions of the well fare of his persecuted  
brethren, and sistern, askt him when they should haue a game  
at tables together, by the grace of God the next Sabaoth,  
quoth Phil. and then if it shal so seeme god to his prouidence,  
haue at you for ames ale and the dise. I forgette to tel you  
what a stirre he keepes against dumbe ministers, and neuer  
writes nor talkes of them, but hee calleth them minstreles,  
when his master shippe in his minority, plaide the Reader in  
Cheshire, for five marke a yeare and a canuas dublet, coue-  
nanted besides, that in consideration of that stipend, he make  
cleane the patrones bootes euerye time hee came to to lorne.  
What need more words to proue him a protestant, did not he  
behaue himselfe like a true Christian, when hee went a woo-  
ing for his friend Clarke, I warrant you hee saide not God  
saue you, or God speed you, with good even or good morrow,  
as our prophane woers are wont, but slept close to her, with  
peace bee with you, very demurely, and then told her a long  
tale, that in so much as widowhoode, was an vncleane lyfe,  
and subiect to many temptations, shee might doe well to re-  
concile her selfe to the Church of God, in the holy ordinance  
of matrimony. Many wordes past to this purpose, but I  
wrote

wotte well the conclusion was this, that since she had hither-  
 to conuerst with none but vnregenerate persons, and was  
 vtterly carelesse of the communion of Saints, she would let  
 him that was a man of God, put a new spirite into her, by  
 carnall copulation, and so engraft her into the fellowshippe  
 of the faithfull, to which that shee might moze willingly a-  
 gree, hee offered her a spicke and sparre new Geneva Bible,  
 that his attendant Italian had brought with him to make  
 vp the bargaine. But for all the Scripture he could alledge,  
 it should not bee, Phil. Stu. was no meate for her tooth,  
 God wote he could not get a penyworth of leachery on such  
 a pawne as his Bible was, the man behinde the painted  
 cloth mard all, and so **A** grieve, a good Sabaoths day work  
 was lost. Stand to it Mar-martin Iunior and thou art good  
 enough for ten thousand of them, tickle me my Phil. a little  
 moze in the flanke, and make him winche like a resty iade,  
 whereto a dreaming deuine of Cambridge, in a certain pri-  
 uate Sermon of his, compared the wicked. Haist thou me  
 so good heart, then haue at you Maister Compositor, with  
 the constructio of *Sunt oculos clari qui cernis sydera tan-*  
*quam.* If you be remembered you were once put to your  
 trumpe about it in Wolfes Printing-house, when as you  
 would needes haue clari the infinitiue moode of a verbe pas-  
 siue, which determined you went forwarde after this order.  
 Sunt there are, oculos eies, qui the which, cernis thou  
 doest see, clari to be cleare, *tanquam sydera* as the Stars.  
 Excellent well done of an old Maister of Arte, yet why may  
 not hee by authoritie challenge to himselfe for this one peece  
 of worke the degrees hee neuer tooke. Learning is a iewel  
 my maisters, make much of it, and Phil. Stu. a Gentleman  
 euery haire of his head, whom although you doe not regard  
 according as he deserues, yet I warrant you Martin makes  
 moze account of him then so, who hath substituted him long  
 since (if the truth were well boulded out) amongst the num-  
 ber of those priuy Martinists, which he threatens to place in  
 euery



## An Almond

every parish. I am more then halfe weary of tracing to and fro in this cursed common wealth, where sinfull simplicitie puffe vpp with the pride of singularity, seekes to peruerthe the name and methode of magistracy. But as the most of their arguments, are drawn from our graue fathers infirmities, so al their outrageous endeouors haue their osspring from affected vainglorie. Agreeing with the saying of Hug. Inno-  
 bedientia morbus ex superbia tumore procedit, sicut  
 sanies ex vlcere. The disease of disobedience proceeds from  
 the swelling of pride, as madnesse from some untollerable  
 vicer. The cause whereof Gregory thus expresseth. Dum  
 plus exquirunt scith he, contemplando quam capiunt,  
 vsque ad peruersa dogmata erumpunt, & dum verita-  
 ris discipuli esse negligunt, humiliter magistri erroris fi-  
 unt. Whiles by study they search out more then they under-  
 stand, they breake forth into peruerse opinions, and whiles  
 they neglect to be the schollers of truth, they most basely be-  
 come the schoolemaisters of error. For such is the boldnesse  
 of our boyish deuines, that they will leape into the pulpet,  
 before they haue learned Scans puer ad mensam, and talke  
 very desperately of discipline, before they can construe, Qui  
 mihi discipulus. Qui venit institui scith Cassiodorus, an-  
 tequam institutur, alios instituere cupit, &c. The no-  
 uice that comes to be informed, desireth to enforme others,  
 before he bee enformed himselfe, and to teach before hee bee  
 taught, to prescribe lawes before he hath redde Littleton, &  
 play the subtile Philosopher, before he knowes the order of  
 his sillables: he wil needes haue subiects, before he can sub-  
 iugate his affections, and couets the office of a commander,  
 before he hath learned to stoupe to the admonitions of his  
 elders, and beginneth to instruct and perswade, before he bee  
 instructed and perswaded in any kind of art, which their folly  
 once fuelled with y<sup>e</sup> forwardnesse of blind zeal, makes the co-  
 found cōtempt with gods true worship, & open their mouths  
 against his ordinance, as did the Prophets against Ierobo-

ams his altars. T. C. in Cambridge first inuented this violent inuouation, when as his mounting ambition, went through euery kinde of Ambitus, to compasse the office of the Vice-chauincelour-ship. But after he saw himselfe disfauoured in his first insolence, and that the suffrages of the vniuersity, would not descend to his dissentious indignities, his seditious discontent deuised the meanes to discredite that gouernement, which he through his ill behauiour might not aspire to. He began his inueterat malice, to vndermine the foundations of our societies, and reduce our Colledges to the schooles of the Prophets, to discard all degrees of art as antichristian, to condemne all decency in the ministry as diabolicall, and exclude all ecclesiasticall superiority forth the Church as Apostrophica. No sooner had these new fangled positions entred the tables of young students, but Singularity the eldest childe of heresy, consulted with male-contented melancholy, how to bring this misbegottēscisme to a monarchy. To which purpose hypocriticall zeale, was addrest as a pursuiuant into all places of Suff. Poss. Celler and Wideser, with expresse commandement from the sinod of Saints, to proclaime T. C. supreme head of the Church. This past on thus, whiles the sword of iustice, slept in his scaberd, whose improuident eie neglecting the beginning of such burnings, hath added a more confirmed fury to the flame, which hath now taken hold on y buildings of our bishopricks. How it hath raged in those quarters before mentioned to y utter impouerishing of the allegiance of the communalty, and lamentable vndoing of the estimation of diuers other knights and gentlemen, the whole course of the high commission may testify. Nether was this plague of apostacy vnderferued of their inconstancy, who forsook y true seruice of God, to worship the idoll of Warwicke. But case his reading be gret and his malice more, that he hath plodded through ten cart loades of paper, and bin the death of ten thousand pound of candels, yet as Gregory saith, perit omne quod agitur, si non humilitate custodiat. Whatsoeuer is done doth vanish to infamy, if it be not vpholden by humility:

Greg. lib.

## An Almond

lity: What childe doth not see into the pride of his heart, that  
 first entertained the impudency of controlling antiquity, and  
 preferred the poison of his owne peruerse opinions, before the  
 experience of so many Churches, counsailes and fathers. Qua  
 maior superioria, saith Bernarde, quam vt vnus homo  
 toti congregationi iudicium suum precrat tanquā ip-  
 se solus habeat spiritū Dei. What greater pride then that  
 one man should aduance his iudgement, aboue the sentence  
 of a whole congregation, as if he alone had the spirit of God.  
 Pride ouerthrew the towr of Babel, prostrated Goliath, hug  
 up Haman, kild Nichanor, consumed Herod, destroyed An-  
 tiochus, drowned Pharaoh, subuerted Senacherib, & I hope  
 will also confound arrogant T. C. and all his accomlishes in  
 the Lords good time. And now that I haue unburdened my  
 shoulders of the weight of his learning, Ile ribrosse my bro-  
 ther Martin a litle, for obiecting to my Lord Archbishop, the  
 not answering of his booke. Therefore first would I know  
 of sweete M. saunce malapert whether he would haue the care  
 of the common wealth, and forseeing consultation of domesti-  
 cal and forreine affaires, resigned to the retorting of T. C. his  
 vnreuerent railings. Next what such equall proportion his  
 mastership finds in their places, that the grauity and mildnes  
 of the one, should stoupe his attention so low, as the iangling  
 leuitie of the other. Were there no other thing to refrayn his  
 grace, from combating with a common barretour then this,  
 that in discordia nemo benedicit Dominum, it were suf-  
 ficient to pleade his absence from this inferiour fight. But  
 when he considers that sayng of Augustine, Nullus est mo-  
 dus inimicitias, nisi ob tempus obtemperemus iratis, ther  
 is no meane of mallice, vnles for a time we giue place to the  
 furious, & that which another saies, Sicut nihil est deformius  
 quam respondere furiosis ita, nihil vtilius quam tacere  
 prouocatis. As there is nothing more vnseemely then to  
 answer the froward, so there is nothing more profitable  
 then silence to such as are prouokt. Let him vse the  
 libertie of his speache as hee please, and detracte from  
 his



his learninge in what tearmes hee see cause, yet will all Christendome admire his perfection, when T. C. his singulartie shall go a begging vp and downe the low Countries. I will not gainsaie but your reuerend Pastor may haue as knauish a vaine in writing as your selfe, and fasten a slander on the Saintes of heauen, as soone as anie of your sect, for *Ierome* *sermo* *de* *o* *in* *o* *sciam*, *nil tam facile est, as Ierom sayth, quam ociosum & dormientem de aliorum labore & vigiliis disputare.* There is nothing so easie for a man that is sluggish and idle, as to call in question others mens watchings and labours. *Mens praua, sayth Gregorie, semper in laboribus est, quia aut molitur mala quae inferat, vel metuit ne sibi ab aliis infiant, & quicquid contra proximos cogitat, hoc contra se, a proximo cogitari formidat.* A wicked mind liues in continuall toile, because it eyther meditates the iniuries which he is about to inferre, or feares some reproch to be inferred by others, and whatsoeuer hee pretendes agaynst his neighbor, the same he mistrusts to be pretended agaynst himselfe. If T. C. hath made thee his atturney, to urge the not answering of his booke, then I praie thee bee my Mercurie this once, and tell him thus much from Mar-Martine, that he hath vndone more Printers with his pp-bald pamphlets, then his dish-clout discipline will sette by agayne this seauen peeres. Much inkeborne stuffe hath hee vttered in a iarring stile, and intruded a greate deale of trashe to our eares by a daintie figure of idem per idem, but for anie new peece of arte he hath shewed in those idle editions, other then that his famous aduersary hath befoze tyme confuted, he may wel enough bequeth it to Duncie or Dorbel, where his blundering capacity is lineally descended. What maister T. C. you think that no man dare touch you, because you haue plaid the scurvie scolde anie time these twentie peeres, but Ile so hamper your holynes for all the offences of your youth, as all geering puritans shall haue small cause to insult and reioyce at my silence. When see whether I dare stand to the defence of

## An Almond

your defame or no? Take heede good man Holwylgasse,  
that I make not such a hole in your coate the nexte  
Learme, as Martine and his sonnes shall not solve vp in  
hast, I tel you I am a shreud fellow at the vncasing of a fox,  
and haue cats eyes to looke into euerie corner of a Puritans  
house. I warrant you my brother Pag. will saie so, by that  
time I haue talkte with him a little, who although hee bee  
none of the straightest men that euer God made, yet hath he  
as good skill in milche bullocks, as amie huswife within fortie  
miles of his head. Let him alone, and if he doe not know by  
a colwes water, how many pintes of milke she will giue in a  
pære, then wyl he neuer help his wife to make chæse agayn  
whiles hee liues: and without offence to his Pastorsippe  
bee it spoken, hee will saie prettly well to a henne, if shee bee  
not too olde, alwayes prouided, shee haue a neaste of cleane  
strawe in his studie, and hee groape her with his owne  
handes euening and morning. When see if hee doe not  
make three pounds a pære of her ouer and aboue all costes  
and charges. I marie sir, is not this a husbände in dæde,  
that besides the multiplying of the Church of God, in his  
householde ministerie, will keepe his wife and familie by  
crosse bargaines a whole twelue moneth. What woulde he  
doe my maisters, if he had two good legges, that wil thus be-  
stirre him in his vocation with one and a stump. The world  
may saie he is lame, and so forth, but hee that had seene him  
runne from Hounsl. the other daie, for getting his maide  
with childe, woulde neuer thinke so. I meruaile with what  
face our Bishoppes could deprive such a man of God, that  
beeing knowen to bee a most heavenly whooremaister, a pas-  
sing zealous worlbling, and a most mortified schismaticque,  
was fitter thus to teache men then boyes. Bee ruled by  
Martine, and send him home into Deuon-shæere, or else hee  
will wrappe all your Cleargie once agayne in Lazarus  
winding sheete. Which fauour if hee obtayne contrarie to  
desert, I woulde wishe him as a friend, neare moze to urge  
Father

Fathers to sweare at the Font, that the children that are brought thether to be christned, are of none but their owne begetting, lest olde Ragdale plie him as he did in times past, about the shoulders with his plowe staffe. Have with you Giles Wig. to Sidborough, and let vs have you make another Sermon of Sedgwickes pack-prickes: or such another Prayer as you did of three hours long, when as a friend of yours (that best knew your armes) cast in the Hammes hoznes at your window. If you be remembred, it was the same time, when you cryde, Come wife, come servants, let vs fall on our knees, and praie to the Lorde God to deliuer vs from all euill temptation, for the deuill is euen now gone by, and looke where he hath throwne in his hoznes at the window. Giles, Giles, I haue to talke with you for your saucinesse with the right Honorable the Earle of Huntingdon, in whose presence you (though of all other unworthie) then being, when conuersant with other Gentlemen, hee calde for a boule of Beere, which brought, and set downe by him, and he yet busie in talke, you tooke verie orderlie from before him, and trilled it off without anie more bones, bidding his man if he would, goe fill him another. And what of all this I praie you, was that such a wonderous matter, doth Giles care for anie of your Lordes, Carles, Barons or Bishops. No, no, no barrell better herring with him: we are all made of one and the selfe same molde, and Adam signifieth but red earth. I could tell you a tale worth the hearing, that would counteruaile Glib. of Haushead, were it not that it would make M. Wig. as cholerike, as when he burst in the Church maugre excommunication, & knockt the keies about Sextens head, for not opening unto him. Come on it what wil, in spite of midsummer mone, you shal haue it as it is, therefore attend good people to the unfortunate sequele. G.W. of Wig. house, in the land of little Wittam, chosen to the place & function of a pastor, by those reuerend elders of the Church, Wicke, Hob and John, Cutbert the Cobler, and Peter the brownseller cum



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cum multis aliis que nunc prescribere longum est, at length seales (after many yeeres stragling on the superintendship of Dioborough, wher hauing worn out three or four pulpits with the unreasonable bounsing of his fisters, it was his chance on a time to haue one quarrell more to another of them: so that no sooner mounted on her backe, but he began to spurre her with his heeles, to bore her about the eares with his elbowes, and so pittiously misuse her in euerie part, as would haue greued anie heathen Iopner to the heart, to beholde. For could he Text containe him in this choler, or pleade anie pardon or pittie for this poore pulpit, but he wold needes ride her to death from one Diocesse to another, from Worke to London, from London to Canterbury, from Canterbury to Winchester, and all without a baite, insomuch, that tyed in his waie homeward to his Text, he had stucke in the myze for anie more matter hee had, had not John a Worhead come into the church as he did. Whom he espying in good time, crost the midwaie of a sentence to let flie at him in this manner. As for the discipline which those wretches doe hinder, looke, looke good people where that vile whoresmaister John a Worhead comes in piping hot from Clayphams wife. Whose verie sight put him so cleane besides himselfe, that he could neyther goe forward nor backward, but stil repeated, John a Worhead, John a Worhead, that vild whoresmaister John a Worhead: to whom with the Father, the Sonne, and the holy Ghost, be al honor and praise both now and for euer. Ah hab maister Martine, what get you now by your red cap: Whether was Clayphams wife or John a Worhead more in fault, for marring this good sermon. If J. a Worhead, then is it not best for him to come in my brother Wig. waie, least he stabbe him, as hee did the Drumme once for playing after seruice. How euer it was, may it please you Lordes of the spiritualltie, in consideration of these laudible premises, to sende him home to his charge, that hee may once more preache in the yelwe tree. My brother Vd. of Kingston

Kingston thinks He spare him for his wines sake, that is reported to be as good a wench as euer playde her prizes at Pancredge, although she is not altogether such a gyantesse, as my brother Wig. female, but forma fragulis, and Ale is not worth a button, if it be too stale. Wherefore prepare you good neighbour V. to under-goe the crosse of persecution. Martine hath baunted you to be a venterous knight, and I doe meane to breake a launce with you, ere you and I part. Wherefore what saie you now to the matter, is Christ descended of bastardisme or no, as you gaue out in the pulpyt? Would you not haue your tongue cut out for your blasphemie if you wer wel serued: Are you a notable preacher of the word of God, and a vehement reprobator of sin, that thus seeke to discredit the fleshy descent of our Saviour, I thought you such another, when I first saue you emblazoned in Martins booke. Is you that are so holy, that you wil not forsooth be seene to handle anie monie, nor take golde though it shoulde filch it selfe into your purse, but if God moued the heartes of anie of your brethren or sistren in the Lord, to bring in pots, beds or household stuffe into your house, you would go out of dores of purpose whyles it was brought in, and then if anie man aske you, how you come so well storde, your answer is that you know not how, but only by the prouidence of God. I must belabour you when all is done, for your backbiting & slandering of your honest neighbours, and open inueighing against the established gouernment in your sermons. Helpe him Martin, or else his vpbraided absurdities will make thee repent that euer thou belyedst or disgracedst Hone, Corington or Chatfield in his cause. May it please you therefore that are in authoritie, considering how reuerently hee hath abused Christs birthright, to restore him to preach that the blockes, stockes and stones of Kingstone, do not crie out against you. I follooe the riuers of folly, whyles the fountaines of infection do propagate their pollon. Martin all this while thinks himself in league with obscuritie, whyles Phe-

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bus the discoverer of Mars & Mercurius adultery, hath streamed  
 his bright day light into the net where he daunceth. Blush  
 squint-eyed caitife, since thy couert no more wil contain thee.  
*Cælum te contegit non habes vnam.* Therfore let al po-  
 steritie that shall heare of his knauerie, attend the discovery  
 which now I will make of his villanie. Pen. I. Pen. welch  
 Pen. Pen. the Protestationer, Demonstrationer, Supplica-  
 tioner, Appellationer, Pen. the father, Pen. the sonne, Pen.  
 Martin Iunior, Martin Martinus, Pen. the scholler of Dr.  
 ford to his friend in Cambridge, Pen. totum in toto, & to-  
 tum in qualibet parte, was somtimes (if I be not deceined)  
 a scholler of that house in Cambridge whereof D. Per. was  
 maister. Where, what his estimation was, the scorn wher-  
 in he liued can best relate. For the constitution of his bodie,  
 it was so cleane contrarie to all phisiognomie of fame, that a  
 man wold haue iudged by his face, God and nature deuising  
 our disgrace, had enclosde a close stoule in skirre, and set a ser-  
 pentine soule, like a counterfet diamond, more deepe in dong.  
 Neither was this monster of Cracouia vnmarkt from his  
 bastardiline to mischiefe: but as he was begotten in adultery  
 and conceived in the heate of lust, so was he brought into the  
 world on a tempestuous daie, & borne in that houre when all  
 planets wer opposit. Predestinati on y foresaw how crooked  
 he shoulde proue in his waies, enioyned incest to spawne him  
 splay-footed. Eternitie, that knew how awkward he shoulde  
 looke to all honesty, consulted with Conception to make him  
 squint-eyed, & the deuill that discovered by the heauens dispo-  
 sition on his birth-day, how great a lim of his kingdom was  
 comming into the world, prouided a rustie superficies wher-  
 into wrapt him, as soone as euer he was separated from his  
 mother's wombe: in euerie part whereof these words of bles-  
 sing were most artificially engraue, *Crine ruber, niger  
 ore, breuis pede, lumine lustrus.* To leaue his natiuitie to  
 the Church porch, where the parish found him, & come to his  
 riper peres, that now had learnd *Puerilis*, of the pope mans  
 by,



boy, and nere as pretily entred in Aue Marie English, as a my parish clarke in those parts. I am to tel you how laudibly he behaued himselfe in Peterhouse, during the time of his subsisterhip. First therfore he began with his religion at his first comming thether, Hoc scitote viri, that he was as ar- rant a papist as euer came out of Wales. I tell you I. a P. in those daies, would haue run a false gallop oter his beades with anie man in England, and helpt the Priest for a shift to saie Masse at high midnight, which if need were, I doubt not but he would do at this houre. It was not for nothing my masters, that he so be-baited his betters, for shewing the peo- ple the relique of our Ladies smock in his sermon, & open de- lecting of all their other blind superstition. Say what you will, he is a close lad, & can carrie a ring in his mouth, though all the world see it not: what though hee now dissemble with the time, & disguise his Spanish heart in a Precisians habit. May not he hereafter proue a necessarie member in conspira- ries common wealth, & aduantage the holy league as much in this meanes of sedition, as all Philips power by inuasion. Simple English men, that cannot see into pollicie before it surprise your peace, nor interrupt the ambition of trechery, before it hath besieged your prosperitie. Doe you beholde whiles innouations bud, & do not you feare lest your children and family be poisoned with the fruit. The Scythians are barbarous, yet more fore-sæing then you, who so detested al forren innouations, tending to the derogation of theyr an- cient customes, that they kild Anacharsis for no other cause, but for y he performed the rights of Sibyl after the manner of the Grecians. What should I vpbraide your simplicitie with the Epidaurians prouident subtiltie, who fearing least their Countrie men shoulde attract innouations from other nations, & especially from their riotous neighbors the Illiri- ans, interdicted theyr merchants from al traffick with them, or trauaile vnto them, but least they should be vtterly desti- tute of their commodities, they chose a graue man amongst them,

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them, known to be of good government & reputation, who dealt continually for the whole Countrie in the waie of exchange, and meruailously augmented their wealth by the reuerence of his wisdom. But you fond men, as in garments so in gouernment continually affecting new fashions, thinke no man can be saued y<sup>e</sup> hath not bin at Geneva. Your beleefe forsooth must be of that Scottish kinde, & your Bibles of the primitive print, else your consciences God wot, are not of the carnonical cut, nor your opinions of the Apostles stamp. Pen. with Dan, hath contended with Appollo, and you lyke Midasses, haue ouerprised his musick. Good God, y<sup>e</sup> a Welch harpe should inchant so many English harts to their confusio<sup>n</sup>, especially hauing nere a string belonging to it, but a treble. Had a syren sung, & I drownd in attending her descante. I would haue bequeathed my bane to her beautie, but when Cerberus shall barke & I turne back to listen, the let me perissh without pittie, in the delight of my liuing destruction. Deceit hath toke vp his seat in a dunce, & you thinke him a saint, because he comes not in the shape of a deuil. We know M. Pen. intus & in cute, first for a papist, then for a Brownist, next for an Anabaptist, & last for y<sup>e</sup> blasphemous Martin, whose spirite is the concrete compound of all these unpardonable heresies. But had not the frantike practise of his youth thoroughly sounded his confirmed age in this surie, I woulde haue imagined his upstart spite, a wonder aboue vsual speech, whereas now the coniectures drawen from his crables, detract fro<sup>m</sup> his mallice all matuels. For whiles hee was yet a fresh man in Peterhouse, and had scarce tasted, as we say, of Setons modalibus, he began to affect factions in art, & shew himselfe openly a studious disgracer of antiquitie. Who then such an vnatural enemy to Aristotle, or such a new-fangled friend vnto Ramus. This one thing I am sure of, hee neuer went for other then an asse, amongst his companions and equals, yet such a mutinous block-head was he alwaies accounted, that through town and Colledge he was comonly called the seditious dunce. For one while he wold be libelling

against

against Arist. and all his followers he knew, another while hee would all to be-rime Doctor Perne, for his new statutes, & make a by-word of his bald pate, yea had the Dean, President, or any other officer neuer so little angered him, they were sure ere the weeke went about to haue hard of it, in some libell or other. This humour helde him at that time, when by conuersing with French men neare Christs Colledge of a Papist, hee became a Brownist, how afterwards from a Brownist hee fell to bee an Anabaptist, I referre it to those that knewe his after behaviour in Orford. But for his last discent, a male in peius from an Anabaptist to be that infamous Martin, impute it to the age of his heresies, that are now in there harvest. Neither would I haue you thinke there was no more heades in it then his owne, For I can assure you to the contrary, that moste of the Puritane preachers in Northampton shire, Warwick shire, Suffolke and Northfolke, haue eether brought stone, strawe or morter to the building of this Martin. Only Pen. found nothing but ry, which the last part of his name, affordeth sufficiently, you may see what it is for a nest of hornets to hie together, oh they wil make braue combs to choake bees withal, if they be let alone but one quarter, not so much as T. C. himselfe, but will haue the helpe of his fellow Brethren, if he hath any thing to write against Bishops, were not al the elected in Cambridge, assembled about the shaping of the constitution of the Remish Testament, so deuoutly they met euery Friday at Saint Laurence his Monastery, wher the counsailes & fathers, were distributed amongst several companies, & euery one of the reformed society sent there combined quotations weeke by weeke in a Capcase, to my brother Thomas, yet wandring beyond sea, such a Chaos of common places, no apothegmatical Lycosthenes euer conceived. Bishops were the smallest bugs, that were aimed at in this extraordinary beneuolence, God shield, the court haue escapt their collections. Some thing it would proue in the end



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if it wer published, that is pouldred with the brains of so many Puritan springols, and polluted with the pains of such an infinite number of Asses. Much good do it you M. Martin, how like you my stile, am not I old ille ego qui quondam at y besleeuing of a sichophant. Alas poore idiot, thou thinkest no man can write but thy selfe, or frame his pen to delight, except he straine curtesie with one of thy Northren figures, but if authority do not moderate, the fiery seruence of my enflamed zeale, ile assaile thee from terme to terme with Archilochus, in such a compleat armour of Iambicks, as the very reflexe of my fury, shall make thee driue thy father before thee to the gallows, for begetting thee in such a bloody houre, O God that we two might bee permitted but one quarter, to try it out by the teeth for the best benefice in England, then would I distill my wit into incke, and my soule into argumentes, but I would driue this Danus from his dunghill, and make him faune like a dog for fauour at the magistrates seate. But it is our English policy to aduantage our enemies by delaies, and resist a multitude with a few, which makes sediton seede before the haruesters of our souls suppose it in the blade: it is not the spirite of mildenesse y must moderat the hart of folly, dogs must be beaten with stauies, & stuborn slauies controlled with stripes. Authority best knows how to diet these bedlamites, although Segnior Penry in his last waste paper hath subscribed our magistrats infants. Repent, repent thou rannagate lozell, and play not the Seminary any longer in corners, least thy chiefest benefactors forsake thee, and recouer the pouerty of their fines, by bringing the pursuants to thy forme. I heare some underhande whisperers, and greeneheaded nouices exclaime against our Bishops, for not granting thee disputation. Alas alas brother Martin it may not be: for thou art known to be such a stale backster, with thy welch hooke, that no honest man wil debase himselfe in buckling with such a braggart. But suppose we should send some Crepundio forth our schools to beat thee about

about the eares with ergo. Where should this fillogistica concertatio be solemnized: what in our Uniuersity schools at Orford, or in puluere Philosophico at Cambridge. No they were erected in time of Popery, and must be new built againe befoze they can giue any accesse to his arguments. Truly I am afraide y<sup>e</sup> this Generall counsaile, must be holden at Geneua, when al is done, for I know no place in England holy inough for their turne, except it be some barne or out-house about Bury, or some odde blind cottage in the hart of Warwicke shire, and thither peraduenture, these good honest opponents would repaire without grudging. Provided alwaies that they haue ther horse-hire and other charges allowed them out of the pooz mans box, or els it is no bargain. All this sidges wel yet, if we had once determined who shold be father of the act. Why what a question is that, when we haue so many persecuted elders abroad. The blinde, the halt, or the lame, or any serues the turn with them, so he hath not on a cloak with sleues, or a cap of the vniuersity cut. Imagin that place to be furnished, where shall we finde moderators, that may deale indifferently twirt both parts. Machiuell is dead many a yeare agoe, or els he had bene a fit man for this may-game, therefore whom shal we haue now, since it must be neither yours nor ours. Some bystart countrey Gentleman, that hath vndone all his tenants by oppression, euen such a one as Scar. of Warwicke shire, that being a noted Martinist, be frinded his pooz coppi-holder Criar, & turnd him out of all that ere he had very orderly. How thinke you my lay brethren: is not here a trim conuocation tolowards. But mark the end of it, and then you may haps see odde buffeting with the buttond bookes, and battring down of bishopricks. Giles of Sodborough wil off with his gown at least, & make demonstrations of Logique with his fists like Zeno, what though he be low and cannot reach so hie as an Archbishop, may not he stand like a iackanapes on his wiues shoulders, & scold for the best game with all that come. He is sauing a reverence a spiritish dispur, and a pestilence slow at an imper-

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fect syllogisme. Nay mark me well, & take me at my wordes, he shal speake false Latine, forge a text, abuse a Bishop, or make a lie of reuelation for more then I speak off with any man in Engald. Neither do I flatter him herin for he hears me not, if I did, it were no matter, considering that *virtus laudata crescit*,

From iest to earnest, I appeale to you Gentlemen, how ridiculous in pollicy this disputation would proue if it were granted. First for there Bibles, the touchstone of all controversies, they must bee of their fauorites translation, or els they will deny there authority as frivolous. Admit they go to the originall (which but few of them vnderstand) they wil haue every man his sundry interpretation. Let our deuines alledge any text, they will expound it as they list, say the fathers or other auncient writers what they will. For such is the growth of ther arrogancy, that they are not ashamed to compare themselus with Ierome or Austen, and in their tedious sermons preach against them as prophane. If this the bee any betraying of the wretchednesse of our cause (as they call it) not to dispute with them that deny all principles, not to contend with the that wilbe tride by none but themselus, I refer it to all considerate iudgementes, that haue no more experiece in the actions of peace then a reasonable soule may afford. The more pacified sort of our Puritans, would needs perswade the world, that it is nought but a learned ministry which their chāpion Martin endeuors: were it no other wise his pardon were easely sealed, but those that know the treaso of his books, can report of his mallice against Bishops. One thing I am perswaded, that he neither respects the propagation of the Gospel, nor the prosperity of the Church, but only the benefite that may fall to him and his boulderers, by the distribution of Bishopricks. Beshewe mee but those Church-livings would come well to decayed courtiers. Dholwe mēerilye the Dice woulde runne, if our lustye laddes might goe to hazard for halfe a dozen of these Dioles. Not a page but woulde haue a flinge at some or other



other impropriation or personage: and in conclusion, those livings which now maintaine so many schollers and students, would in two or three yeares be all spent in a Tavernie amongst a consort of queanes and fiddlers, that might carouse on their wine-bench to the confusion of religion. Well, to proceede in this text of reformation: is not this thy meaning Martin, that thou wouldest haue two and fiftie thousand Pastors, for two and fiftie thousand Parish churches in England and Wales. If thou saiest the word, we will haue a place in both Vniuersities, begin in Oxford first with the freshmen, and so go vp to the heades of the Vniuersitie, and then count how many thou canst make. Our Beables that know the number best, would needes perswade vs, that of all sortes, there is not full thre thousand: in Cambridge they say there is not so many by a thousand, then call thy wits together, and imagin with thy selfe, out of these thre thousand, and two thousand of all gatherings, how many good preachers may be mustered, some foure hundred as I gesse, peraduenture thou maist rebate them to some fiftie or threescore, because there is no more open mouthes of thy profession in both Vniuersities: How farre this fiftie is from fiftie thousand, a sarthing worth of Arithmetike will teach you: Where wilt thou haue then a competent number to fill vp those defects of dum ministers: inspiration I perceiue must helpe to patch by your knaerie, and then welfare the cobbler of Forwitch, that being one morning something earelie at Saint Androwes, and the Preacher not come before the Psalmes was ended, stept vp into the pulpet verie deuoutly, and made me a good thurstie exhortation in the praise of plaine dealing. If this bee not true, aske the Maior that committed him to prison for his labour. Such another Doctor would be proue, that standing in election for a living that was then in her Maesties bestowing, came to be examined by men of grauitie in the circumstance of his sufficiencie, who discending est loones into

a Collier  
preach  
w out of

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into his unschooled simplicitie, gaue him this litle English  
to be made in Latin. There be three Creedes, the Pyren  
Creede, Athanasius Creede, and the Apostles Creede, all  
which ought to be believed vpon paine of damnation. The  
good simple superintendant, that saw himselfe so hardly be-  
set, craved respite to compasse this bulgar, which granted,  
after some deliberation he began thus to go forward, *Tria  
sunt Creda, vnum Niceni, alterum Athanasii, tertium  
Apostolorum, quae omnes debent esse creditum, sub  
poena condemnationis.* I marre Sir, here is apiece of  
scholarshippe of the new cut, which for the goodnesse of the  
Latin might haue borne a part in the *Deluteres* paggeant.  
I keepe a register of ten thousand such knacks. Why, there  
is not a Presician in England that hath abused arte, or  
mistaken a metaphor: but I haue his name in blacke and  
white, what say you to that zealous sheepebyter of your  
owne edition in Cambridge, that saide the wicked had a  
scabbe, a braime, and a crust on their conscience, being so  
full of their wilkie gillies, that we that are the true children  
of God can not tell how to concerne them: or was not hee  
a sound carde, that talking of the maiestie and authoritie of  
the scriptures, said they were the swete meates of Saints,  
the household stuffe of heauen, and the horn: spurre cloth of  
the Lords owne loombes, being deliuered from the stonebow  
of his mouth, when he appeared in glory on mount Sinaie.  
But this is nothing to the good sport of that is behinde.  
What, I must tell you of a fellow that trolles in his retho-  
like like Martin in his riddles. This holy father  
preaching on a tyme in Saint Maries at Orford, came off  
with this mannerly comparison: There is an eglic and  
monstrous beast in our tongue called a hogge, and this eg-  
lic and monstrous beast in boistrous and tempestuous wea-  
ther lifts vp his snoute into the ayre, and cryes wrough,  
wrough: euen so (deare people) the children of God  
in the troublesome time of temptations, cry, Our helpe is

in the name of the Lord. Such another woodcocke was  
 he of Parmouth, that said openly in the pulpet, whosoever  
 weares a bayle, is an whoze without exception, and on an  
 other time, two women coming to be churched, wheredof  
 the one wore a baile, the other went without. He began his  
 thanksgiving in this forme: Let vs giue God thanks for  
 the safe deliuey of one of our sisters, for the other let vs not  
 giue God thanks, for she is a strainger, and we haue no  
 thing to doe with her, I take her to be Dinah the harlot,  
 that sat by the high way side, for she hath a bayle ouer her  
 face. In the next place to him, shall he be put that railing  
 on the Papists in his Sermon, alledged this argument to  
 confute their religion, Nay (saith he) you may gather what  
 a wicked and spotted religion this papistrie is, for Campi-  
 on himselfe that was accounted their chiefest pillar, was re-  
 ported to haue had the pore. I haue another in my tablos,  
 that handling that place of Iosua where Rahab entertained  
 his spies, would needes conclude all Inkepers to be harlots,  
 because Rahab the harlot was an Inkeper. I shall run  
 my penne out of breath, if I articulate all the examples of  
 their absurdities that I could. Haue not Trinitie Pa-  
 men in Cambridge a preaching brother in Bury yet in  
 suite, for saying all ciuilians were papists. To let him  
 passe for a patch, that being maister of none of the meanest  
 Colledges in Cambridge, and by the oth of his admission,  
 bound to take no money for preferments, made answer to  
 one that offered him fortie markes to make his sonne sel-  
 low: God forbid I should take any money for it is against  
 my oth, but if you will giue me it in plate, He pleasure  
 him in what I may. This is the dreamer if you be adu-  
 sed, that is indebted aboue two thousand pounds to the U-  
 nersitie, which he hath borrowed by thre and foure at a  
 time vpon severall sundayes preaching as it came to his  
 course: it is a shame for him, that he doth not pay them,  
 professing such puritie as he doth. Martin, thou shalt see



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come not abruptly to thee like a redholde icaster, that in the  
pride of his pottle pots carries ouer a reuelling risse rasse  
of Tapsterly tauntes, and course hempen quippes, such  
as our brokerly wits doe filsh out of Bull the Hangmans  
budget, but I speake plaine English, and call thee a knaue  
in thine owne language. All the generation of you are  
Hypocrites and belli-gods, that deuoure as much good meat  
in one of your brotherly loue meetings, as would wel-nye  
victuall the Quenes ships a whole moneth. It is a shame  
for you to exclaime so against Cardes, and play thus vntrea-  
sonably at Paw as you do. Casse Martin, doe you re-  
member whom you vphraided by Drimero: well let not me  
take you at Poddie anie more, least I present you to the pa-  
rish for a gamster, this is the ninth set that you haue lost,  
and yet you will not leane off. Beware Anthony Mun-  
day be not euen with you for calling him Judas, and lay  
open your false carding to the stage of all mens scoorne. I  
maruell Pasquill comes not away with his legends, consi-  
dering that the date of his promise is more then expired. It  
seemes he staves for some Saintes that are yet to suffer,  
and wants none but Martin to make vp his legend of  
Partyzes, if it be so I woulde thou wouldest come aloft  
quickly, that we might haue this good sport altogether, and  
not liue euer in expectation of that which is not. And I could  
furnish him to the prowe with such a packet of male and fe-  
male professors, as the world might not patterne. A good  
old dunstable doctor here in London, should be the formost of  
them, that saide his wife was as good as our Ladie: and  
another time quarrelling with one of his neighbours that  
was a fabler about setting vp of the Organs, in a good zeale  
he lift vp his fist, and stroke out two of his fore teeth, like a  
right man of peace: where haue you lined my brethren, that  
you haue not heard of that learned Presbiter, that talking  
how Adam fell by eating of the Apple, discoursed thus: A-  
dam eate the Apple and gaue it to his wife, whereby is to  
be

be noted that the man eate and the woman eate, the man eate, but how, a snap and away: the woman eat, but how, she laide her thumbe on the stalke, and her finger on the roare and bitte it ouerthwart, in which byting it ouerthwart, she broke all the commaundements, inso much as vnder ten greene spots the ten commaundements in euery Apple are comprised: and besides that corrupted her fine senses. | From whence wee may gather this obseruation, that a woman alwaies eates an Apple ouerthwart. Why, this is sound diuinitie, and apt for to edify, Sed abeundum est mihi, and from the Cleargie must I leape to the Laytie. Wherefore God euen good man Dauid of Canterbury, and better lucke betide thee and thy limbes, then when thou dauncedst a whole Sunday at a wedding, and afterwards repenting thy selfe of thy prophane agilitie, thou entredst into a more serious meditation against what table thou hadst sinned, or what part was the principall in this antike iniquitie. The eyes they were the foremost in this enditement, but the legs, (O those leude legs,) they brought him thither, they kept him there, they leapt, they daunced, and I leualted to the Vials of vanitie: wherefore, what didst thou but like a true christian chastised them accordingly. The scripture saith, if thine eye offend thee, plucke it out, Dauid saith, my hose and shoes haue offended mee, therefore will I plucke them off. This text thus applyed, off went the wollen stockings with a trice, and they with the good neates leather shoes were cast both into the bottom of a well. The sinners thus punished, and all parties pleased, home went the pilgrim Dauid barefoote and barelegge. And now since wind and tide serues, now I care not if I cut ouer to Ipswich: there is a Cowdresler there that I am sure will entertaine me if she be not dead, great lane of Ipswich they call her, one that hath bene a tender mother to many a Partinist in her time, and hath a very good insight in a carme of strong wine. A good vertuous

## An Almond

That one is she and a wise, hauing no fault but this, that she  
 will be drunke once a day, and then she lyes her dowe on  
 her bedde, and cryes, O my God, my God, thou knowest  
 I am drunke, and why I should offend thee my God by  
 spring thus, as I do. I haue not beene in Celler yet, but Ile  
 set in my staffe there as I go home, for I haue a petition for  
 my brother that made the Sermon of Repentance to deli-  
 uer by for me to the Councell: but it must not be such a one  
 as he deliuered for him selfe to my Lord Treasurer, begin-  
 ning with O Sweet Margery, could thy eyes see so farre,  
 thy hands feele so farre, or thy eares heare so farre &c. for  
 then euerie seruing man will mocke vs, but it must be of  
 another tune, with most pitifully complaining, that a man  
 can not call an Ass, asse, but he shall be had coram nobis,  
 In this vaine enough, because actions of the case are  
 chargeable, & Guilde men vncharitable. If the dogge Mar-  
 tin barke againe, Ile hold him tugges for two or three cour-  
 ses, and then beware my blacke booke you were best, for I  
 haue not halfe emboweld my register. Amend, amend, and  
 glorie no more in your hipocrisie, least your pride and vaine  
 glory betray our prosperitie to our enemies, and procure the  
 Lords vengeance to dwell in the gates of our citie. The  
 simple are abused, the ignorant deluded, & Gods truth most  
 pitifully perueried, and thou art that most wretched seducer,  
 that vnder wolues raiment deuourest widowes houses. Vi-  
 sions are ceast, and all extraordinarie reuelation ended, al-  
 though a good fellow in Cambridge, hearing all thinges  
 might be obtained by prayer, prayed two dayes and two  
 nightes for visions: wherefore broach no more heresies vn-  
 der colour of inspiration: if thou doest, thou art like to heare  
 of me by the next Carrier. And so bon nite to your Rod-  
 dishope.

Yours to command as your owne  
 for two or three cudgellings at all times,

Cusbert Currikane  
 she yonger.



